

# The Time Interval Preceding Daniel's Seventieth Week

by Jeremy James



**Climate Clock in Piccadilly Circus in London.**

During a critical time in our history we would expect everyone to focus steadily on the threats or challenges that confront us. We would consider it strange, if not comical, if someone in the midst of a crisis continued to behave as though nothing was happening or, worse still, became very emotional over something which, comparatively speaking, was fairly trivial.

A professor of Romance Languages at Göttingen was conscripted into the German reserves at the start of World War One. As a lance corporal he had the job of escorting French prisoners to a detention camp in Germany. As the guns were thundering all around them, the lieutenant in charge noticed that his lance corporal had become embroiled in a violent quarrel with one of the prisoners. The Frenchman was gesticulating wildly and the lance corporal was fuming with rage. The lieutenant rushed over to separate the two before their heated quarrel escalated any further. He then demanded an explanation from the lance corporal. It turned out that the Frenchman, whose tattered boots were held together by pieces of string, had been a professor at the Sorbonne in Paris. The two of them had been arguing over the correct subjunctive in old Provençal poetry.

Perhaps our readers will not find this anecdote as funny as I did, but it makes the point. Humanly we live in our own little worlds and, even when the big guns are thundering around us, we fret over matters of a trivial nature. Their respective lives were in complete upheaval and their fellow countrymen were dying daily in their thousands, and yet the hearts of these two men were inflamed with indignation, not by the tragedy unfolding around them, but by a point of grammar.

### **Time to wake up**

Today is no different. As we inch closer and closer to the 70<sup>th</sup> Week of Daniel, the minds and hearts of most people, including tens of millions of professing Christians, are absorbed mainly in matters too trivial to mention. The Word of God has lovingly outlined His prophetic clock for the End Time, but mankind has regard to neither the calendar He has given nor the events He has described.



**The Lord Mayor of London, accompanied by King Charles III, 'launches' the 2030 Climate Change Countdown Clock on 28 June in the famous Guildhall in London.**

It has been a century or more since preachers have properly explained to their congregations the remarkable creation that came into existence at Pentecost and which has been growing ever since. The Savior gave all that he had for the Pearl of Great Price (Matthew 13:46). The Church, the very Bride of Christ, has almost come to maturity and will shortly leave this earth to dwell forever with her Spouse. No souls in heaven, of redeemed humanity, will occupy a position of greater privilege than those who comprise the body of Christ.



Through his own sacrifice and infinite righteousness he has redeemed and sanctified his consort. Her perfections are those which he has bestowed upon her:

**“...upon thy right hand did stand the queen in gold of Ophir...  
So shall the king greatly desire thy beauty: for he is thy Lord;  
and worship thou him... The king's daughter is all glorious  
within: her clothing is of wrought gold. She shall be brought  
unto the king in raiment of needlework.” (Psalm 45)**

The Church Age, the Age of Grace, began shortly after the Jews rejected their Messiah. The day of Pentecost marked its formal commencement. The Holy Spirit came to dwell upon the earth on that special day and has worked continually ever since to gather – to save and to seal – the souls, both Jew and Gentile, that will ultimately comprise the wonderful creation we know as the Bride of Christ.

The **“unsearchable riches of Christ” (Ephesians 3:8)** are such that we have only the barest conception of what we will become when Our Lord returns for his Bride.

Yes, we should each individually consider the wretchedness of our estate when we were **“full of leprosy” (Luke 5:12)** and seeking desperately the perfect cleansing which only Christ could give. Despite having absolutely no merit of our own, he heard our plea:

**“And he put forth his hand, and touched him,  
saying, I will: be thou clean. And immediately  
the leprosy departed from him.”  
(Luke 5:13)**



How this vast assembly of sinners should become “**the queen in gold of Ophir**” is something we may never fully understand. The doctrine of the church was a mystery until the Apostle Paul revealed it, but the beating heart of this remarkable mystery will only become known in the depths of eternity.



**The ‘Climate Countdown’ clock would appear to be Satan’s perverse counterfeit of the prophetic clock given in the Book of Daniel.**



## **We must focus clearly on what God has revealed**

This is why we must focus as clearly as we can on what God has already revealed. The Church is an astounding creation to which “**living stones**” (**1 Peter 2:5**) are still being added. The ‘called out’ ones have been taken from Satan’s domain and delivered permanently into the care of Christ. This is the wonderful *ecclesia*, a work in progress, whose final destiny defies our understanding.

The Old Testament prophets were never shown the future emergence of this creation. So, in order to place it in His prophetic timeline, God had to insert it quietly between two prophetic events in the history of Israel. Then, after the New Testament was added to His Word, it was possible to identify many of the places in the Old Testament where this interval (or ‘parenthesis’) was implied.

He showed us what He was doing in chapter 9 of the Book of Daniel. In this amazing section of His Word, God gave us a complete view of the calendar He was following between 445 BC and the commencement of the Millennial reign of Christ in Jerusalem. He divides it into 70 “weeks” or 7-year cycles, 69 of which have already been completed. We are currently living in the interval between Week 69 and Week 70.

This ought to be a truth widely known and discussed within the church but, alas, it does not seem to be. Much confusion could be avoided, and a clear light shone on End Time prophecy, if this interval was properly understood.

There were no intervals between any of the first 69 ‘weeks’ or cycles of seven years. The interval or ‘parenthesis’ after Week 69 resulted solely from the rejection of the Messiah by Israel. To date it has lasted almost two thousand years. The nation of Israel ceased to be God’s chosen witness on earth after Week 69. Instead this glorious privilege was transferred to a new and hitherto undisclosed creation, the Church. Week 70 can only commence when the Church has departed and Israel once again resumes her special role in God’s redemptive plan for mankind. It will begin with two Jewish witnesses and expand shortly thereafter to 144,000 descendants of Jacob.

***Be Not Soon Shaken in Mind:***  
**Clear Scriptural Proof of a**  
**Pre-tribulation Rapture**

by Jeremy James



**#91**

The prophetic clock for Israel literally stopped at the end of Week 69 and will not resume until Week 70 commences.

During this long interval of nearly two thousand years Israel, as a nation, has been unable to interpret its own Scriptures correctly or to grasp the magnitude of its failure when it rejected the Messiah.

As the Apostle Paul stated their minds are blinded by a veil when they read the Old Testament (**2 Corinthians 3:14**). This veil will remain in place until, in the course of the 70<sup>th</sup> Week, they look upon him whom they have pierced and acknowledge their transgression.

Christians can only come to a proper understanding of End Time events by interpreting prophetic passages in Scripture by reference to the 70 weeks of Daniel. Great confusion can arise when we neglect the calendar that God has given us. [See **Appendix A** for an explanation of the Seventy Weeks. It is taken from our earlier paper, #91.]

### ***The Interval in Scripture***

We are all familiar with chapter 61 of Isaiah. Our Lord read from it in the synagogue. Here is the account given in the gospels:

<b>Luk 4:16</b>	¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.
<b>Luk 4:17</b>	And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,
<b>Luk 4:18</b>	The Spirit of the Lord <i>is</i> upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
<b>Luk 4:19</b>	To preach the acceptable year of the Lord.
<b>Luk 4:20</b>	And he closed the book, and he gave <i>it</i> again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

We should note the part he omitted:



Isa 61:1 ¶ The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound;

Isa 61:2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Isa 61:3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

The comma in verse 61:2 marks a huge gap in time, the great Interval of which we speak. The words before the comma refer to the first coming of Christ Jesus, while those after the comma relate to his second coming. The “day of vengeance” pertains only to his punishment of the wicked at his second coming. Jesus did not declare this part of his mission when he read from Isaiah in the synagogue, but described only the work of the Lamb. The work of the Lion would come later.

What we are calling “the Interval” was called “the Great Parenthesis” by H A Ironside and other Bible scholars of the last century. We believe “interval” may be a better word for today’s readers.

We see the Interval again in the book of Daniel:

Dan 7:23 ¶ Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

.....

Dan 7:24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

In the verses leading up to 7:23 Daniel is describing the four kingdoms which he had seen in his night vision. The first was that of Babylon, since he had the vision while Belshazzar was still on the throne. The second was that of the Medes and the Persians, the third that of Alexander the Great and his Grecian successors, while the fourth, “**dreadful and terrible, and strong exceedingly**” (verse 7), was the Roman Empire.

This empire was already flourishing in the time of Christ. Nevertheless the events foretold in verse 24 would not transpire for another two thousand years or more.

The Interval may also be found between verses 3:4 and 3:5 of Hosea:

<b>Hos 3:4</b>	¶ For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and <i>without</i> teraphim:
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<b>Hos 3:5</b>	Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days.

Verse 3:4 is one of the very few verses in the Bible which refers to the visible condition of Israel after the fall of Jerusalem in 70 AD. In fact it places Israel in the Interval but does not specify how long she will remain there.

The following verse (3:5) speaks of Israel at the end of the Interval – nearly two thousand years later – during which time she has existed without a Temple, a priesthood or a king.

Hosea then goes on to portray the same scene again, but this time from God’s point of view. The verses in question are consecutive, with 6:1 coming immediately after 5:15 (This is an instance where the manmade classification of Scripture has inadvertently obscured the meaning of the text):

<b>Hos 5:15</b>	I will go <i>and</i> return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.
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<b>Hos 6:1</b>	¶ Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

Verse 5:15 tells us that Christ will return to his “**place**” (at the right hand of the Father) after he has been rejected by Israel and will remain there until the righteous remnant “**acknowledge their offence**”. We see this long-awaited acknowledgment in the following verse (6:1), which takes place at the end of the Interval.

Isaiah also refers to the “**rest**” taken by Christ when he returned to his “**place**” but, in addition to mentioning the re-gathering of the righteous remnant “**in that time**” (toward the conclusion of the Interval), he refers also to the wholesale annihilation of their enemies during the End Time invasion of Israel:



Isa 18:4	For so the LORD said unto me, I will take my rest, and I will consider in my dwelling place like a clear heat upon herbs, <i>and</i> like a cloud of dew in the heat of harvest.
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Isa 18:5	For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away <i>and</i> cut down the branches.
Isa 18:6	They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.
Isa 18:7	In that time shall the present be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

The “**rivers**” in verse 18:7 are the armies of the Antichrist which will wreak great destruction on the land of Israel before Jesus comes to destroy them.

The Interval is also implied later in Isaiah when in verse 27:11 he refers to “**a people of no understanding**” (Israel) and the punishment inflicted upon them by God because of their iniquity. The following verse (27:12) passes over the Interval to the End Time (“**in that day**”) and reveals how the scattered children of Israel, the righteous remnant, will be regathered.

Isa 27:11	When the boughs thereof are withered, they shall be broken off: the women come, <i>and</i> set them on fire: for it <i>is</i> a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.
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Isa 27:12	And it shall come to pass in that day, <i>that</i> the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

## Chapter 6 of the Book of Hosea

We will now consider two important verses in Hosea regarding the Interval and its place in the prophetic history of Israel:

**Hos 6:1** ¶ Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

**Hos 6:2** After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

Speaking of these verses, H A Ironside said:

“This will be the day of Israel’s repentance. If we remember Peter’s words that one day is with the LORD as a thousand years and a thousand years as one day, there may be something more significant in the expressions used in verse 2 than some of us have realized.”

*[The Great Parenthesis]*

He went on to say:

“I do not for a moment favor any date-setting system, and yet one may well raise the question as to whether the two days of that verse might not have reference to the two thousand years of Israel’s rejection, and the third day speak of the thousand years of Christ’s reign in righteousness.”

Having regard to what Jesus said about date-setting we must be careful how we interpret such verses:

**“When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? It is not for you to know the times or the seasons, which the Father hath put in his own power.” (Acts 1:6-7)**

**“But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be.” (Matthew 24:36-37)**

**“Watch therefore: for ye know not what hour your Lord doth come.” (Matthew 24:42)**

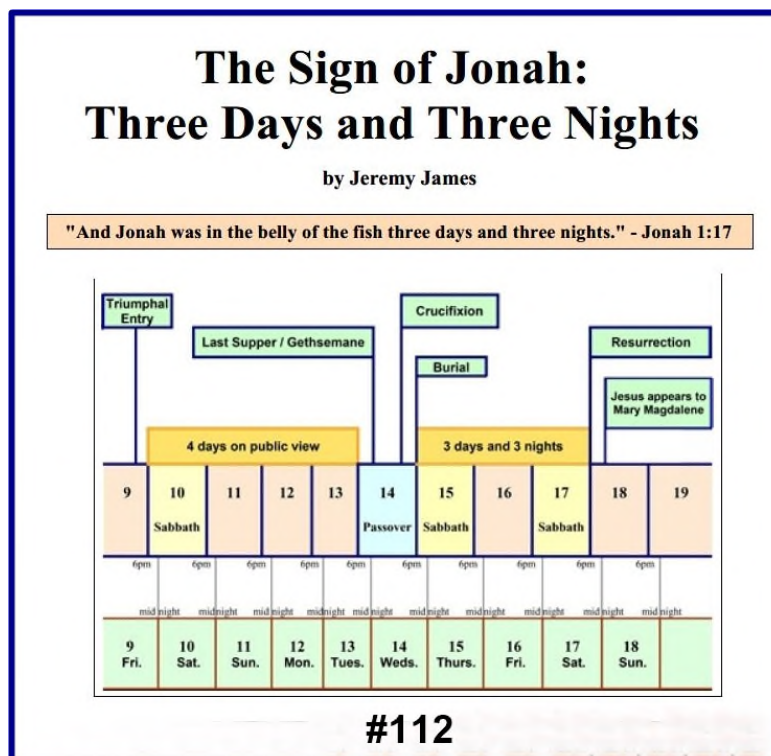
**“Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” (Matthew 25:13)**

**“But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is.” (Mark 13:32-33)**

It would appear that the most senior servants of the Enemy in the world today have interpreted the verses in Hosea 6:1-2 in the manner suggested by Ironside. In short, they see the Interval as a 2000 year cycle which will end in 2030. With so many policy documents emanating from the UN, the WEF, the EU, the IMF, and the Global Warming COP forum, all with a deadline of 2030, we cannot doubt that this is an important date in their calculations. We have already noted the commencement of a program to push this date into the minds of the public via their 'Climate Clocks'.

If the servants of Satan are taking this approach then they have placed Calvary in the year 30 AD, and not 33 AD as is commonly supposed. They are also computing the Interval in solar years, not lunar years or prophetic years comprising 360 days.

In our paper #112 we showed how the prophetic calendar provided in the '70 Week' chronology of Daniel places the Crucifixion on the Jewish Passover, Wednesday 7<sup>th</sup> April 32 AD when Jesus was aged 35, or in his 36<sup>th</sup> year.



## CONCLUSION

We are approaching the end of the Interval. The Enemy is now in possession of incredible technology. For the first time in history he has the capacity to initiate all of the worldwide chaos and mayhem ascribed to him in the Book of Revelation. He also has a transnational communication and control system capable of tracking and regulating everyone on earth. His hegemonic power has expanded exponentially over the past half century, to the point where a leading political figure, backed by a worldwide system of governance, could provide him with a suitable candidate for the Antichrist.



Our purpose in writing this paper is to show that the Interval exists and that, even though there are few direct references to it in Scripture, we need to understand its role in the LORD's redemptive plan if we are to interpret Bible prophecy correctly.

If the Luciferian Elite are determined to impose a totalitarian system of control over the entire earth – its people and its resources – by 2030, then we know our freedom as born-again Christians to share the Gospel and preach the Word will very shortly be greatly curtailed.

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**Ireland**  
**June 30, 2023**

**- SPECIAL REQUEST -**

**Time is running out...**

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## **Daniel's 70 Weeks**

### **Daniel 9:24-27**

**[24] Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.**

**[25] Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.**

**[26] And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.**

**[27] And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.**

The 70 Weeks started on the day Artaxerxes signed the decree to enable the Jews to rebuild the walls of Jerusalem (not the Temple). His year of accession (465 B.C.) is well established by historians. The 20<sup>th</sup> year of his reign was therefore 445 B.C. The month of Nisan is given by Nehemiah. By Jewish custom, the first day of the month is taken as intended if no date is specified. Thus the 70 Weeks began on the first day of Nisan (March 14<sup>th</sup>), 445 B.C. [This is the calculation made by Robert Anderson in *The Coming Prince*, published around 1900.]

### **The Two Clocks**

Weeks 1-7: Bible scholars have not reached a consensus view on the significance of the first seven weeks (49 years). The final year may mark the death of the last Old Testament writing prophet, Malachi, and the commencement of the Great Silence. This explanation is supported by Malachi's prophetic reference to the last Old Testament prophet, John the Baptist, who came in the spirit and power of Elijah to prepare the way of the Lord.

Weeks 8-69: Christ died on Calvary and was "cut off". Daniel's prophetic clock (which pertains to Israel only) was stopped. The Church clock started at Pentecost and will continue until the Rapture.

Week 70: The clock for the start of the 70<sup>th</sup> week will re-start on the day the Antichrist signs a 7-year covenant or treaty with the nation of Israel. This will mark the start of the 7-year Tribulation period. Christ will return to the Mount of Olives at the end of the 70<sup>th</sup> week.

### **The Time Gap between Week 69 and Week 70**

Scripture contains other instances of a major time gap between seemingly contiguous prophetic events. For example, **Isaiah 9:6** says, "**For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder**". The first part was fulfilled with the birth of Christ but the second has yet to be fulfilled. Christ will only have the government upon his shoulder when he is recognized as their King by Israel at his Second Coming.

Consider also the passage of Scripture that Jesus read in the synagogue in Nazareth:

**"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." (Luke 4:18-20)**

Note that he deliberately omitted the final part of the prophecy by Isaiah (61:1-2), which reads as follows [text underscored]:

**"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn"**

Christ will proclaim "**the day of the vengeance of our God**" and "**comfort all that mourn**" at his Second Coming. There is therefore a long interval between these two sets of events, even though they are cited in a single verse.



Consider also **Zechariah 9:9** and the verse that immediately follows it:

**"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from river even to the ends of the earth."**

The first part of the prophecy has been fulfilled, when Christ rode into Jerusalem on "**a colt the foal of an ass**", but the second part has yet to be fulfilled, where Christ will defend Jerusalem, and "**speak peace unto the heathen,**" and where "**his dominion shall be from sea even to sea, and from river even to the ends of the earth**". These latter prophecies, like those of Isaiah (cited above), will be fulfilled by Jesus at his Second Coming.